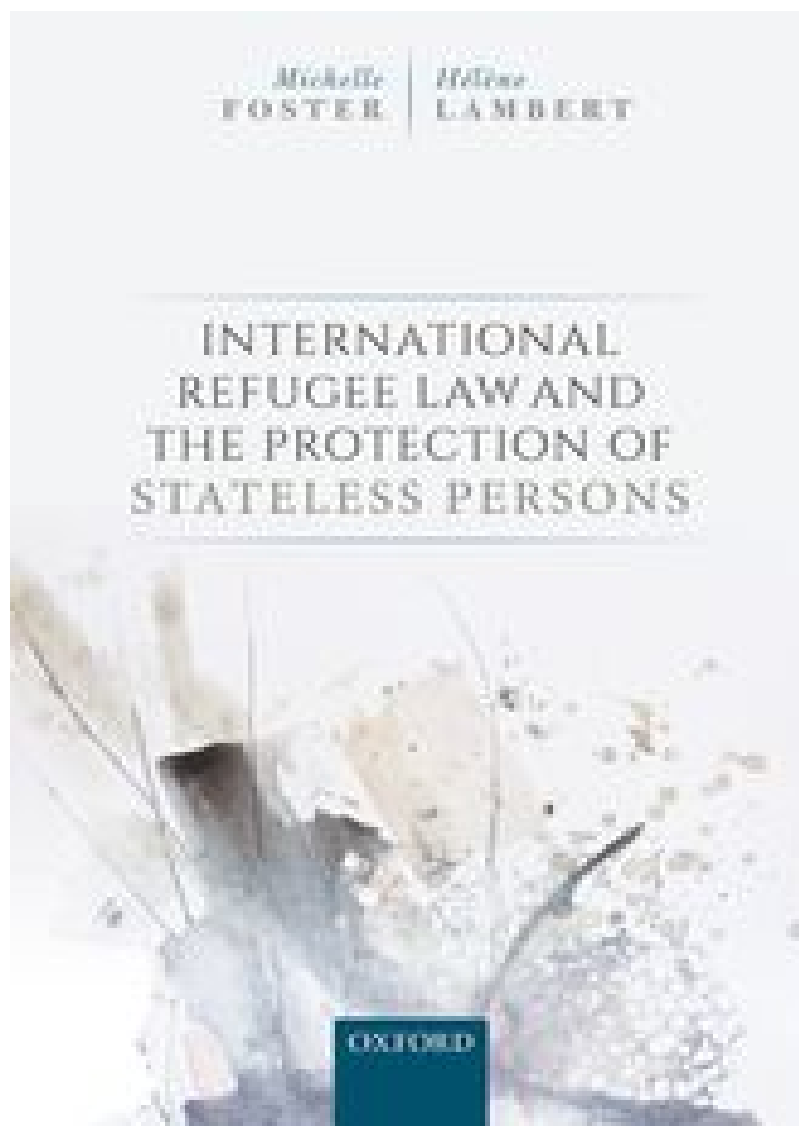


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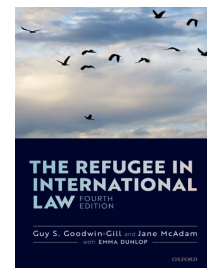


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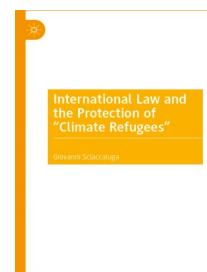
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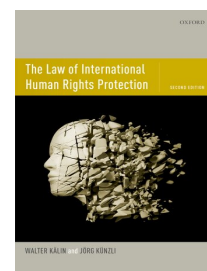
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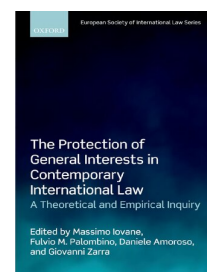
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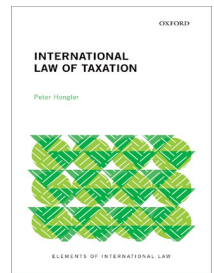
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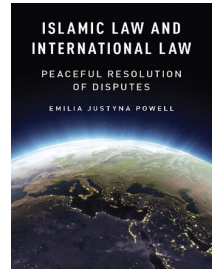
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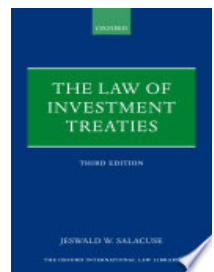
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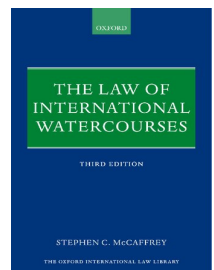
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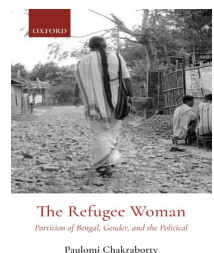
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INTERNATIONAL REFUGEE LAW AND THE PROTECTION OF STATELESS PERSONS

International Refugee Law and the Protection of Stateless Persons

MICHELLE FOSTER

and

HÉLÈNE LAMBERT

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Exploring the Variety of Random Documents with Different Content

THE FUMIGATOR

No sooner did we get the bath in place than I saw the necessity for a fumigator, not only that men should have their clothing purified from disease and from vermin, but for the sake of the beds. I found that they could not be kept clean without the men bathed and had their clothing fumigated.

The Board again did not feel able to put in the fumigator, which cost \$125. In this work I found a friend in Mr. Ernest Gichner, who invented a sheet-iron room with suitable fire-box and chimneys, which he anchored on the roof of the building.

It did good service and added to the comfort of the men and the cleanliness of the house, not only while there, but later he moved it over to our new building. Mr. Gichner permitted me to make payments in installments of \$25, which I was able to collect mostly from my friends in the Luther Memorial Church and the Mission workers themselves, who are always liberal even beyond their means.

ENLARGEMENT

I became Chairman of the House Committee in September, 1908, and the following December Mr. H. W. Kline was made Superintendent. As soon as we had nice beds to offer for ten cents a night, we had a steadily increased patronage, so that by the fall of 1909 we were obliged to rent a large room back of us. That winter we had eighty-four beds filled nearly every night.

A friend in California sent me \$25 as a Christmas present, and I put white spreads on the twenty-five best beds. Some members of the Board laughed at me so much that I was obliged to remind them that the money of the Mission was not used. Long ago they have come to see that a white bed is a necessity if we are to keep a clean house.

By October, 1909, our expenses for rent, fuel and necessities had increased from \$100 to \$150 each month.

Our statistics for 1908, as shown by our circular, were as follows:

Statistics of the year and of the last quarter—From January, 1908, to January, 1909

Statistics of three months of 1908, as follows:

	Attendance	Req. for Prayer	Seekers	Conversions	Services
Dec. 1908	1961	165	86	14	41
Jan. 1909	2487	217	73	37	46
Feb. 1909	1245	51	34	13	28

	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total	5693	433	193	64	115

(Now we care for over 50,000 persons a year.)

During the year employment was found for probably 300 men.

We accept it as a great privilege to have presented the gospel of Jesus Christ to this number of people.

Our little circular of that period thus sets forth:

THE NEED OF RESCUE WORK

"Washington is a dreadful place for a man out of work. The city having no manufactories, and all rough work, such as excavating, is let by contract to men who prefer Italians or Negroes as diggers, while stores and offices have room for only the efficient young person, so that, when from age, inefficiency or lack of political influence, people are dropped from the government service, we are often at our wit's end to provide means of subsistence for these worthy persons most anxious to labor. We have some old men whose working days are over. These are for the most part good men, for the wicked do not live out half their days. A few immigrants from northern Europe, sick men who are able to walk about, but could not work if they had it; the shoestring man, the umbrella man, the sandwich man, the men who are half insane for lack of food and enforced lack of sleep, for they have no place to sleep oftener than once a week. Then we have the criminal classes, which must be touched with the Spirit of God, or they will become the dynamite which will destroy our cities, also the men just out of prison. These are the special thought of the Mission, for unless they are made to feel that they are but temporarily sidetracked from the great highway of success, they will become an ever-increasing menace to society.

"Above all, we have the drunkard, who has lost his grip, lost family, lost place in society, lost business and has become a mass of putrid flesh, utterly abhorrent to his fellow-men. When we look at these people, whose weary eyes have looked long into unspeakable sorrow, our very souls rejoice that we have proven beyond possibility of doubt that 'the blood of Jesus Christ, His son, cleanses from all sin; that if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,' for we have seen some of every class mentioned redeemed, placed back in society, among the producing power of the nation."

"OUR GOSPEL MISSION TIDINGS"

(a monthly paper) was issued first in October, 1909. All members of the Executive Committee have helped in some measure on it, but the responsibility has fallen heaviest on Mr. G. W. Wheeler and myself. Our entire income is the result of our paper, it is our means of communicating with the public.

THE INDUSTRIAL PLANT

was really brought about by two tragedies. One cold day I went to the Mission, and on the outside I saw a man, whom I shall call Kelly, shivering at the door. He looked like death, pale, trembling, the lips and nostrils drawn as if in extreme pain. "What is the matter, Kelly?" I said. "I am starving to death; amid all these happy people I am left out. I have walked the streets hunting work till I can walk no more."

At that time we did not provide food of any kind, but I said, "Let us go up stairs to the Mission," where Mr. Proctor, then acting as Superintendent, provided bread and coffee. I set the man to re-whitewashing the dormitories, and we kept him till he secured work.

The other was the case of a young man just released from Moundsville Penitentiary. After I had given the lesson one Tuesday night, I was led to tell in detail the story of Valentine Burke, a man converted in the St. Louis jail, from reading one of Mr. Moody's sermons in a city newspaper. Mr. Burke afterward became a valuable citizen, held the position of assistant warden, and led hundreds of lost men into the clear light of the gospel. When I had finished, a well-dressed man on the front seat said, "I am just out of Moundsville; no one has spoken a kind word to me, I have had nothing to eat to-day, I see no way but to steal again." He was only about twenty-two years of age. I put my arm over his shoulder and said, "Son, we will take care of you and get you work." The Superintendent took him up stairs, gave him bread and coffee, then a warm bath, but he was so weary the men had to help him to get to bed. We all tried to get that boy work, but as soon as the word penitentiary was mentioned every door was closed. I remember walking up Capitol Hill, crying aloud to God, "Give us an industrial plant or the sorrows of homeless, workless men will take my life."

I paid for the food for a week. He tried also to obtain work, but I think the sight of my anxious face worried him—I have learned not to carry sorrow in my face since then. That boy slipped through our fingers

and went back to crime. Now, at whose hands will that soul, anxious for better things, be required?

Before I went for my summer vacation I urged before the Board an industrial plant. Mr. Kline strenuously objected. During that vacation I laid the matter very fully before God in prayer and felt constrained to urge the starting of an industrial work.

At our first meeting in September Mr. Kline said, "Brethren, I have come to see the need of an industrial plant, not only so that men can earn lodging, but where, after conversion, we can keep a man a few days to teach him the way of life." A Mission worker often prays himself into light.

Again I was forced to borrow money with which to purchase a horse and wagon. Mrs. Spindle loaned me the \$150 needed. That fall my little book, called "The Life of Gustavus Adolphus," published by The Lutheran Publication Society, Philadelphia, came out. The house gave me \$25 in cash, if I remember correctly, and 100 copies of the book, which I sold at 40 cents a copy. So I gave the \$65 of my own on the horse and wagon in paying back Mrs. Spindle for the loan.

In some way we also secured a paper baler, thus we gave two men work in collecting books, newspapers, etc., and two men at the baler. In the November *Gospel Tidings* we announced that the wagon from the Gospel Mission would call on the first and fifteenth of the month, and would accept papers, rags, clothes, bottles, etc., saying, "We have old men who separate these things and label and bale this material." The money was used to feed and care for these unfortunates.

The city people responded most generously, and in this way our industrial branch was started, and greatly benefited the Mission for two and a half years.

Later we obtained a wood-saw run by a gasoline engine, and we started the penny bundling industry, where we could use eight or ten men and make the double purpose of work for unfortunate men and yet make the industry self-supporting.

When the United States granted wood pulp to be brought into the country free of duty, our paper industry was destroyed, as we could not sell the paper, and the government took our woodyard and killed our wood industry, but they both did much good in their day.

The Gospel Mission in the fall of 1914 will again open a laundry, wood cutting, rope-making, printing, and chair caning in the line of industries for men who will gladly work rather than eat the bread of charity.

CHAPTER II

RESCUE MISSION WORK

When I was called to assist in the Gospel Mission, I was not a novice in rescue work, having been among the workers of the Sunday Breakfast Association in Philadelphia, Pa., for twelve years under the direction of Mr. Lewis Bean, probably one of the ablest mission workers of this or any other country. The Sunday Breakfast is, so far as I know, the largest Rescue Mission of this country.

HOW GOD CALLED ME

When I moved from Washington to Philadelphia, I found myself very lonely. I had been President of a Collegiate Institute at Atchison, Kan., from 1870 to 1885, when, because of failure of health, I came East, and took up literary work. At Washington, where I lived from 1885 to 1888, I soon came in contact with literary people, and belonged to both literary and scientific clubs, some of whose members are to this day strong personal friends. But in the twelve years in Philadelphia I never became much acquainted with university people, authors' clubs, Browning or Shakespeare clubs, although I knew they were all there. God had to break me loose from too great devotion to that side of life in order to use me for more spiritual work.

One evening, in the summer of 1888, I came along Arch Street where, in a basement room at Broad and Arch, some women were holding a prayer service. I entered and joined with them. Three poor, ragged, soiled men were converted. I saw the women were even more inexperienced with the phenomena of sudden conversions than I was. So I stepped forward and pledged the converts to a Christian life. Then I appealed to the good men present to see that the converts had a good meal that night, and asked for work for them. Good men at once promised both.

When the meeting was dismissed a gentleman came to me and said, "We need you at the Sunday Breakfast Association to speak next Sunday night. We shall have over 1000 men present, all needing to find God. You are one of the women who can speak without any of the Little Johnny death-bed scenes, and we need you." I replied, "If you asked me to talk on Dickens, Shakespeare, or any literary character, I could easily do it, but to win souls to Christ, I am not at all sure I could do it." He did not argue, he simply said, "I give you your opportunity." That startled me, and I said, "I will try."

So the next Sunday evening at the Breakfast Association I made my first talk before an audience largely of the submerged tenth. The galleries and the platform were filled with well-dressed people, and, instead of trying to save some soul, I tried to make a fine speech. My rhetoric was perfect, my periods nicely rounded, my illustrations pertinent, and I sat down pretty well satisfied with my fine self. Mr. Bean saw what I had done, so he shook a few grains out of all the chaff I had given them, made the application, and let me down as easily as he could.

But while I sat there God's Spirit dealt with me. "What if a mother of one of these lost men had had your opportunity," said God's Spirit, "would she have talked platitudes to the galleries and the platform? Would she? Would she?" I saw my sin. As I fled from the house I nearly cried aloud in my shamefaced grief. When I got to my room I went to my knees and I cried to God my deep shame, "Dear Father, I have sinned. I know now that is not my work. My business is to instruct the intellect. I will leave the winning of souls to preachers and mothers. Help me to bear the testimony of a well-ordered Christian life, speaking for you in my own social set, but I am not equal to facing those who have looked long into the eyes of sin and suffering and sorrow, and are un comforted with a knowledge of Thy grace."

So I felt I had disposed of that, and determined to keep to literature forevermore. The next day the card of a woman whom I had met in the highest social circles of Washington was sent to my room. As I came down through the hall I saw in front of the house her carriage with footman and driver and team of Kentucky-bred horses. When I entered she broke out in a sort of wail, "I hear you spoke at the Breakfast Association last night." "Yes, and made a great guy of myself. I do not expect to ever go there again, except as a spectator. I fear I am more literary than religious."

I wish I could describe the next few minutes. Her face blazed. "You, you!" she said; "why you had a father a minister, your mother a praying woman, and you not to go there to speak to lost men, if you

have the opportunity! You have had everything which training can give, and you refuse to reach a hand to lost men."

"Well, what does that concern you?"

She sat down. The agony in her face became anguish. She turned white, then red, then back to white, till I feared for her heart. "What does it concern me! What! What! Well, I must tell you. I have a son who sits down in that awful crowd!"

It was my turn now to be moved. "You?" I said, "why, you live in a white marble palace, and can it be that your son is a homeless, friendless man?"

"Yes," she said, "I live in a white marble palace and I hate it from turret to foundation stone, because my oldest son is not allowed under its roof. He is a drunkard, and will steal everything he can lay his hands on and sell it for drink, so that his father forbids me to see him or to give him money. The last time I saw him he was shoveling coal into a manhole; he looked the part."

Here she tried to give me a large roll of money, as she said, "Take this, and please go to the Breakfast Association and find my darling boy." "Madam, I am not authorized to take money for the Association. Dr. Henderson is the Treasurer, do see him!" "I will not. Will know who you are. I told him much of meeting you in Washington. I want you to take this money and find and clothe my sorrowful son; and oh, say what I would like to say if I could talk like you! Tell him when he sees a light at the top of the house that his mother is in the attic praying for him, and will you pray for me that I shall not die under this? Will you pray for my son?"

Then we two kneeled and poured into the heart of a loving Saviour that story of woe. How she wailed over her own frivolous life, and promised her God a life for Him. Nearly all the persons referred to have died, so, though the parties may be recognized in Philadelphia, it cannot now harm anyone.

I took the money offered. The next Sunday evening I went to the Association, and my face must have told the story, for when I said to

Mr. Bean, "I have a message," he let me speak. I selected the words, "Son, behold thy mother!" I told many incidents of heart-broken mothers because of the sins of their sons, and then I told of Mrs. W., nearly in the above language. Probably two hundred men requested prayer that night, and I saw God could use me for other than literary work.

Mr. Bean said, "That man will not show up till the others have gone," so I sat down and waited.

When nearly everyone had left the room a poor, blear-eyed youth came to the platform. He said, "Mrs. Monroe, I am Will W. Do give me some money." I said, "Will, do you intend to break your mother's heart? Do you intend to keep on drinking?" "Now, see here, Mrs. Monroe, I have honestly tried to quit." Then, pushing up his sleeve, he showed me scars. "There I have signed the pledge with my own blood, and I cannot quit." Howard McMasters, one of the Breakfast Association workers, pointed the way to Christ far better than I could. Then he gave him tickets where he could get lodging. I met him the next day at a Turkish bath house. At first they refused to take him, and only by paying a high price could I secure him a bath and proper barbering. I gave him a complete outfit of clothes, and he looked very respectable. Mr. McMasters put a good man on the case to talk with him, to read the New Testament with him, to explain salvation and to help him find God, and to keep at his side whenever possible.

My business took me out of town for several weeks; when I came back to the city, I went, of course, the first Sunday evening to the Breakfast Association. After the meeting was over Will W. came slouching up to the platform as vile as when I first saw him. He had sold every article I had given him for drink. This sorrowful experience was repeated about five times, but as good is stronger than evil, the prayers of God's people prevailed, and Mr. McMasters brought him forward to the altar and God met him.

His mother's prayers, the word of God as shown by Howard McMasters and that wonderful Divine Spirit made a clean work, and

a soul was born to God. We kept him as well guarded as we could. The smells of the street troubled him, for that reason I went to his father's wholesale house on Market Street. I had met Mr. W. with his wife in Washington, and he met me cordially, till I said, "Mr. W., I have come to talk to you about your oldest son." He blazed at me, "Don't you dare to speak to me of my oldest son. He has broken my heart, his mother's heart, and disgraced my name. I will not permit even my wife to speak of him, much less a friend." "But he is converted, Mr. W. It will be different now." "Oh! he has a new dodge, has he?" "Mr. W., you must talk to me fairly about this wrecked young life or refer me to someone who can act in your behalf." "Well, see his brother," and a clerk showed me to the brother's counting-room. He heard my story with sympathy. After stating the case, I said, "I want you to put him on a truck farm down near Media, and get him away from the smells of Philadelphia." This was done, though it took several weeks to bring it about.

The next Sunday night Will sat on the platform, and testified to the power of God to save. When the meeting had closed, a handsome young woman, wearing a costly tailor-made gown and with the stamp of the patrician in every line of her dainty person, said to me, "Mrs. Monroe, I am going to marry Will W. this week." "Oh, my dear girl, do not risk it till he has proved himself for two years! Do not risk it!" "You believe he is converted, do you not?" "Why, yes; but we should see the transforming power of the gospel before you risk your happiness." "Will needs me now to help him keep straight. You have not as much faith as you ought to have yourself, or you would believe he will hold out."

What more could I say? They were married. His mother was present at the ceremony, and they went to the farm to live. Will was held by the power of God, and, after much blundering, they made a fair success with a truck farm.

CHAPTER III

INCIDENTS SHOWING THE POWER OF GOD TO SAVE

Among the many other impressive cases of the power of God to suddenly change a human life from evil to good occurred at the Breakfast Association in Philadelphia about the year 1898, and although fifteen years have passed, every incident, every word is indelibly written on my memory.

I was coming off the platform one evening when I met a large, fierce-looking, scowling man, who looked as if he wanted to strike me. I stopped at once. "Friend," I said, "you are in trouble." "What is that to you and such as you?" "It is much to me. You look like an employer of men, yet here you have been taking the bread and coffee of charity." "Well, I have been an employer of men, but now I cannot even get employment. I have been behind bars; now what hope in life is there for me?" "Many men who have been behind bars have afterward made good citizens and even made fortunes. Let us go down to the Board room and talk this out."

As he went along growling that there was no hope for him, I motioned to Mr. McMasters and another worker to come with us. When we were seated, he said, "Now, all I want of you people is to help me get work so that I do not wander like a stray dog through the streets of the city where I was born. My wife and family have deserted me and I am a desperate man."

"Yes," I said, "brother, no woman could live with you as you are now, one would as soon live with a wolf; your hand is against every man and every man's hand is against you. But God can again make you an employer of men. He can make you a good husband and father,

but you must find God first. Where is your mother?" I saw him shrink, and I knew then I had the key. "My going to prison killed my mother. I had a mill in a suburb of Philadelphia, and sometimes, after the day's work was done, I would step into a saloon and take a glass of beer with my foreman. I was not what you would call a drinking man. One evening we got into a dispute about something concerning the mill, and I picked up a monkey wrench and struck my foreman just one blow, but I killed him. All our property went for lawyer fees, all to no purpose, for I was sent to prison for ten years. I have just been pardoned," and he drew the governor's pardon from his pocket. "When I went to my home I found strangers in it, but at last I found my wife and my children now nearly grown, but they would not let me live with them." I knew perfectly well from other experiences that he had gone in violence and had been met with violence.

Mr. McMasters now took the case. He said, "If your mother were now living, do you believe she would have received you?" "I am sure she would. The warden often told us that our mothers would stay by us, that children grew ashamed of a father in prison, wives persuaded themselves that it only kept up their grief, but a mother's love is like that of the God above, it remains. But mother died."

"Well, you want to meet her again, do you not?" "Yes, but my mother was a Christian." "That is it; let us kneel and talk to your mother's God." Reluctantly, growling that God cared nothing for a poor devil like him, he kneeled, and with the three of us kneeling about him, we each one presented the case to God, calling on the "God whom this man's mother loved and served, asking mercy for a broken life, a broken home and a broken heart." By the time the last one prayed his head was on the chair and he was sobbing. Then he prayed for himself, and God came down and the old alchemy of God turned the heart of stone to a heart of flesh, and George Gneiss was born into the kingdom of God. It was not difficult to get him a place as a skilled miller, and from that day to this he has made good.

The transforming power of the gospel was plainly seen within a week in his face, in his clothing, in his bearing at every meeting. After a few Sundays I was called out of town for six weeks. When I came home, I went to the Breakfast Association and there, from the gallery, Mr. Gneiss looked down on me. At his side was a Quaker woman in the plain dress of her Church, and with them was a manly boy of seventeen. After the services, they all came to me (I motioned to others to come), and they told us the story of their reunion. Tears stood in her eyes as she said, "We have family prayers now, and we pray for you every day. God is blessing us in every way. Pray for us."

After that they came to see me, either at the Breakfast Association or at my home, as often as three or four times a year as long as I remained in Philadelphia.

THE GOSPEL MISSION

After telling about those two incidents connected with my small share of rescue work in Philadelphia, it is time now to resume the story of our Gospel Mission. It is only because we see souls converted almost every night that makes it possible for us to bear the sight and the foul smell of unclean bodies, of dead whisky and tobacco, and the revolting drunkenness, then the remonstrances of one's own kindred and church people are trying, unless God gave great recompense, first in one's own enlarged spiritual life, in order to fit us for the work, and almost daily gave us the joy of seeing souls converted, it would be an impossible work.

CONVERSIONS AND REGENERATION

Conversion seems to me to be largely man's share in the greater fact of regeneration, which is entirely God's work in a human soul.

At a Rescue Mission the theologian could get a new and practical knowledge of the gospel he preaches; the professor of psychology sees how spiritual powers, unseen to mortal eye, can grip the entire machinery of the mind, and by a supernatural application of God's Spirit and the word of God make a man over again.

Hundreds of times have I seen the alchemy of God make men who steal to do God's service; feet that have been in the way of the transgressor to walk in the paths of righteousness, and tongues accustomed to blaspheme to sing God's praises.

Professor James defines conversion thus: "To be converted, to be regenerated, to receive grace, to experience religion, to gain assurance, are so many phrases which denote the process, gradual or sudden, by which a self hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold on religious realities."



"REMEMBER ME": HANDS UP FOR PRAYER

The first element in conversion is first an influence from the Holy Spirit brought about by prayer. Now, that prayer may have been sent up years ago by a mother now dead, but is usually the result of a prayer atmosphere in the meeting.

The Holy Spirit acts like a searchlight on the human soul, and the sinner for an instant sees himself as God sees him. I have seen men rush through the door, and, without taking a seat, come straight to the altar, because God's Spirit had met them. That is not the usual way, and it is usually some immediate message of His word, rendered in song or spoken word to the sinner's heart, by which he catches a glimpse of his lost condition.

Let no parent be discouraged concerning a wandering child. Delayed answer to prayer is not a denial. I know a minister whom God greatly uses who was a wild youth when his mother died, but God answered her prayer. He will answer yours.

It is important who presents the sinner to God. A perfunctory church member who plays cards, dances, tipples or smells of tobacco, cannot acceptably bring a soul to God. God often accepts a soul without an intermediary, but the wrong person keeps a soul from God. It makes a difference. You remember Ezekiel 14:20, "Though Noah, Daniel and Job were in it, they shall but deliver their own souls by their righteousness," showing that as we abide in Him, God answers prayers accordingly. Then the word of God comes in. The helper tries to make the seeker lay hold of the promises. I have seen many conversions on Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved." It comes like a wireless message from on high. It becomes personal as the praying sinner cries to God, he believes he is heard, he believes he is forgiven, he accepts the pardon and rises to his feet a redeemed man. A supernatural power has come into his soul. Another verse which brings men through is 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The religion of Christ has two elements in it—a destructive element and a constructive element. The destructive element is what we figuratively call "the blood of Christ." It not only pardons or washes away the past sins, but it takes out of the soul lying, drinking, lust, laziness, deceit, fraud of any kind, and with the constructive element it puts into the soul honor, truth, industry, integrity or wholeness. It creates in the soul the desire to walk in companionship with Christ.

The recognition of sins forgiven and the conscious presence of God is what in emotional natures makes some shout, some weep, some tremble as with an ague, but regeneration in all souls brings unspeakable joy. It not only energizes for action, but it puts into the soul the power of endurance before unknown.

I HAVE KEPT THE FAITH

One cold night in November, 1908, the writer had charge of the Gospel Mission service. In the testimony meeting a fine looking young man arose and said about this: "I am a graduate of a college in Maine, also of a medical department of a college of this city. I have had a good practice and a good home. I have lost all of these from hard drink. Last spring I was converted in a street meeting held by this Mission at the post-office corner. Soon after that I obtained a situation in a large department store in this city, where I did good work, but I lost my temper at the inefficiency of a driver. I learned then and there that only proprietors have the right to lose their tempers, and I lost my place. I have had a hard time since. God only knows the suffering of a man without money, friends, or even acquaintances in a great city." And with a wail, like a cry of anguish, he said, "But I've kept the faith! I've kept the faith!"

After the close of the meeting, a worker said, "I fear that man has had no food to-day." I went to him and said, "Son, when did you eat last?" He answered, "Yesterday morning." I slipped into his hand a dollar bill and my card, and said, "Come and see me to-morrow morning."

We had no difficulty in getting him back into the department store where his quick and clear penmanship, his great executive ability, have been most highly appreciated for nearly five years.

CHAPTER IV

AN ELEMENT OF HUMOR IN RESCUE WORK

Unless one can see the humor in rescue work, the tragedy of it all would break the heart, ruin one's health, and keep one's mind all the time on the sorrowful stories that we hear daily.

A part of successful rescue work is the ability to bring each sorrowful case to God, lay it on His altar, and leave it behind us when we leave the Mission.

AUNT MARY

One very cold night, a few years ago, we had present among our visitors a wealthy lady and gentleman from Pittsburgh. We were most anxious that the Mission should make a good impression on them, hoping a donation of at least \$25. It was a very cold night. Soon after the services opened a person, whom I shall call Charles Winters, son of an old Virginia family, came in. He was much under the influence of liquor, and began at once to make a disturbance.

I remembered his dear old gray-haired mother and his accomplished sister, and knew in a moment that if he were put out he would freeze to death or be placed in prison. Two of the helpers started to put him out; that was the easy way, and there were my guests and that prospective donation.

The men already had hold of him, when I said, "Stop, men; please let me speak to him." Laying my hand kindly on his shoulder, I said, "Charles, sit down and behave yourself." With a drunken laugh, he said, "I'll sit down for you, Aunt Mary, but not for these toughs." All evening I had to go back every few minutes to quiet him, much to the amusement of my friends, who frequently to this day call me Aunt Mary. But I saved a family from shame and my donation came all right.

In most businesses old age is a handicap, but every gray hair of my white head is an asset. Nearly every evening some poor, vanquished soldier of fortune, ragged, unshaven and unshorn, comes to me and says with quivering lips, "You look just like my mother, to-night, will you care a little for me?" And I lay my arm across the soiled coat and say, "Son, the trail of every sin is on your poor soiled body; you have tried some by yourself to be good, now let us ask Jesus to help. But I shall send you up stairs under guard and to the bathroom, where you must take a very warm bath while I go to the workroom and get you clean clothes from the skin out; your clothing

will go into the fumigator over night; you shall have enough to eat and be physically comforted, then we will try again with Jesus as yoke-fellow. You and I will talk to Him about it and we will try again, shall we?"

There is no use talking salvation to a hungry man or a man physically uncomfortable. We usually help a poor fellow several days before anything more than the above is said, then we show him the tendencies of his life; he sees them in the wrecks all around him. He hears the testimony of redeemed drunkards, thieves and gamblers, and sees them clothed and in their right minds; then the teachings of some Christian mother, Sunday school teacher, or preacher comes back, and lo! he prays. God's Holy Spirit acts as a searchlight, and he sees his abhorrent self as God sees him, and he cries for mercy. God comes down when the sinner calls for redeeming power, and a great psychological change takes place. If a soul really agrees to give up every sin, to take Jesus Christ as pattern and friend, Christ Himself enters into covenant relations with that soul and the man is born again. He usually lays hold mentally of some one verse of Scripture, which becomes to him a personal message from on high. I have seen many take the verse, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," and use it as the stepping stone into the higher life. They seek God and live His righteousness. Take the case of

MR. E. C. CONNAUGHT

as an example. One very cold morning in January, 1912, Mr. Kline received a telephone message like this, "There is a drunken man with a wife and four children set out on the street at so and so. Bring coffee and food at once." Just as quickly as they could get the food, Mr. and Mrs. Kline hastened to the relief of that family. The wind was blowing snow and sleet, though it seemed too cold for either. The family, including the drunken father, were brought immediately to the Mission, though their household stuff was left standing on the street, where it remained four days. It was such a miserable collection that even the colored people did not steal any of it. Then it was brought to the Mission and stored in the cellar.

One child was in the hospital from a blow from the father. They were physically comforted and put in the "Shelter," a place reserved for stranded women and children. By night the father was fairly sober and they were all taken to the religious services in the chapel, where Mr. Connaught heard man after man rise and testify that God had saved him and taken away the appetite for drink. At first there was a sneer on his face, but gradually, as one well dressed man after another bore the same testimony, he cried out, "I have been an infidel, not believing in God or immortality, but if the God you worship can cure me of this awful appetite, I want Him." He kneeled at one of the front benches, and an awful spectacle of rags and dirt and bloated flesh he was.

I remember thinking, "Surely this case is beyond help," but God is better than we even dare hope. Several prayers were offered in his behalf, then he prayed for himself, and lo! he prayed with the tongue of the learned. He said, "O God, if there be a God, hear the prayer of the very lowest of Thy children. I need Thee, I am totally undone, I put myself in Thy hands for forgiveness and for discipline. O Lord, save me!"

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